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WEEKLY REVIEW.

—A Society has been formed in Burmah called the Eurasian Ladies' Society. They desire to have an Institution where the Bible shall be taught, and the way of salvation made plain without being sectarian.

—It seems that our idea, in last week's issue, about getting the unemployed Europeans and Eurasians of India into agricultural work, is one that has been actually taken up in Bangalore, where the "Bangalore Anglo-Indian Aid Association" has been formed. The following notice has appeared :—

"The avowed objects of the Association are to adopt measures for the benefit of the poorer Europeans and their descendants inhabiting the town and cantonment, by improving their moral and intellectual condition, and the devising and providing means of employment for them. It is thought by the promoters of the movement, that the most eligible and only permanent mode of rendering the efforts of the Association useful, is by enabling the classes interested to acquire land and engage in agricultural pursuits, and it is proposed to endeavour to carry out that view. An industrial workshop, into which apprentices will be admitted, and a comprehensive ragged School, are to be at once established."

—Under the head of Roman Catholicism will be found among our Selections extracts from a most extraordinary confession of faith. It would be incredible that any educated European, in modern times, could have signed such a document, if the fact were not fully authenticated, and if there were not so much in the annals of the past to show that the Church of Rome has really gone to these lengths in departing from the living God.

—The Bombay Tract and Book Society's Committee are in correspondence with similar bodies in the other Presidencies on the subject of providing Christian books in English for educated Native Christians throughout India. Apologetic and controtroversial works, historical works, and works treating of the Mussulman and Hindu religions, are recommended for this series. Some of these to be wrought over and adapted to Indian readers.

—We beg to acknowledge receipt of "Reports of Cases decided in the High Court of Bombay, Vol. X., Part II." and "Report on Vaccination throughout the Presidency, in 1873-74.

—The late Rev. Messrs. Hume and Burgess left India about 20 years ago, and not—as printed in our last issue—30 years ago.

—We would invite the attention of our readers to the letter of Rev. C. W. Park, Secretary Tract and Book Society.

—The Rev. J. M. Thoburn, of the Methodist Mission, Calcutta, writes: "Our work here goes on as usual. We have crowded congregations and are negotiating for the use of the new theatres on Sunday evenings. Just at present we have no special indications of revival, although souls have been saved almost daily for a month past."

—Identification after 17 years, during all which time the individual has been studying the art of disguise, is not an easy matter. As regards the reputed Nana Sahib we are no wiser than we were last week. The investigation is carried on with great secrecy.

—It seems that the French have been keeping up a show of protection to the Pope, since 1870, by the presence of a French frigate at Civita Vecchia. She has now left. But a steamer is to be within call on the shores of Corsica. Students of prophecy will note this in connection with Rev. xvii.

—The Rev. Mr. Ledgard, of the S. P. G. Mission, Bombay, has gone to England. It is his first furlough since he came out about ten years ago.

—We were at a station lately where we had an opportunity of seeing how much a pious officer, interested in the men under him and believing that God is willing to use him for their spiritual good, may accomplish. The officer to whom we refer has several meetings a week, in which the truth is put before the men in great simplicity and earnestness, and a number of the men have thus been led to Christ. Temperance meetings have also been established, and with much success; the officer taking the lead of the men in the matter of total abstinence. There is scarcely a military station in the country, we should hope, where there is not at least one pious officer; if such would only be strong in the grace of Jesus Christ, and consent to be used by Him in this way, an immense amount of good might be done. No singular endowments are necessary: simply, a heart with love in it, an experimental acquaintance with the Gospel, simplicity of speech and manner, and a looking for the blessing of God.

—We are not very much surprised to hear that an attempt has been made to poison the Resident at Baroda. We are happy to say that the attempt was unsuccessful. The poison was administered in some pommelo juice. Colonel Phayre only took two or three sips from the cup and threw the rest away. An examination of the sediment left at the bottom of the cup showed that it contained arsenic enough to kill him, had he drunk the contents. We cannot be too thankful for the kind Providence that thus frustrated the designs of Colonel Phayre's enemies.

—We have heard with much grief of the death of the Rev. Gavin Martin, of the U. P. Mission in Rajpootana. He has been for some time suffering from ill health, and spent some months at Mahabaleshwar in the early part of the year, with apparent benefit; but the disease (consumption) finally mastered him, so far as the earthy tenement was concerned, on the 29th ultimo at Ashapura, the Christian settlement near Nusseerabad. It is matter of thankfulness that during the last days of his illness he suffered almost no pain of body. He could speak but little, owing to great weakness, but he gave abundant evidence that the peace of God reigned in his heart. It is about eleven years since Mr. Martin joined the Rajpootana Mission. He was greatly loved and esteemed by all that knew him, and in his removal the Mission has sustained a very great loss. The *Friend of India* says:

"Of a clear and polished intellect, of a singularly sweet and attractive disposition, he was greatly beloved and much respected by both the European and native community. But by none will his loss be more keenly felt than by the little band of orphan children, who revered and loved him as their spiritual father. His early removal occasions a blank that will not soon be filled; and, for his bereaved widow and three orphan children, the deepest and sincerest sympathy is felt."

—It will be to the credit of President Grant's administration if the prosecution of Brigham Young for polygamy is carried to a successful issue. We are glad to hear that it has been undertaken.

Dr. Murdoch has lately issued a "Review of Colportage in India, in 1873, with suggestions for its improvement," which is likely to be very helpful to the Bible and Tract and Book Societies of the different Presidencies. A contemporary thus summarizes part of the information:

"In 1870, 105 Bible colporteurs sold 56,863 Scripture portions for Rs. 4,124. In 1873, 118 Bible colporteurs sold 91,032 Scripture portions for Rs. 6,252. In 1870 the total expense incurred in the employment of these colporteurs was Rs. 21,654, being at the rate of 6a. 1p. per copy, though the average price per copy was only 1a. 2p. In 1873, though the sales were so much larger, the expense incurred was but little more, being Rs. 25,302, giving a rate of 4a. 5p. per copy, the price per copy being 1a. 1p. Even now the agency is certainly an expensive one, since it costs just four times the price of each book to get it into circulation; still we can hardly expect it will be otherwise with a book, in whose contents the people have little interest, and for whose possession there is consequently little desire; and though pushing book-hawkers might be able in one way or other to sell as many as would yield them a bare subsistence, they would not be the class of men required for Bible colportage."

The *Pioneer*, replying to a writer in the *Indian Observer*, Major Osborn, says that it is not right to say there are some things God cannot do; we should say, we cannot conceive of God's being able to do them. It is perfectly right to say that God cannot do what is wrong, cannot lie for instance, and that because of his very perfection. The ability to do it is not strength, but weakness, deficiency; moral weakness, deficiency in the noblest part of character. It is not a question of man's conception at all, but of God's teaching. Major Osborn has replied, and this is the concluding paragraph:

ASHRAM MUMBAI

"In this imperfect caricature of Mansel on the Limitations of Religious Thought, the *Pioneer* broadly hints at its own belief in the old cynical gospel 'God is the Unknown and the Unknowable, therefore let us eat and drink, for to-morrow we die.' Such a creed, if openly avowed, is perhaps entitled to respect; but we must protest against having this creed preached up under the guise of religious reverence in the presence of an authoritative Revelation. From the first page of Genesis to the last page of the Apocalypse we are taught that Man is in the Image of God; that Human Nature is the abiding Revelation of the Divine; a Revelation broken, indeed, and imperfect in the First Adam, but more than restored in the Second. Everywhere, by the lips of Patriarch or Prophet, or Apostle, God tells us of the possibility and the duty of a moral and intellectual criticism of the Revelation He has Himself given. It would be difficult to imagine anything more repugnant to the whole tenor of the Jewish or Christian Scriptures than the doctrine inculcated by the *Pioneer*."

SOME facts mentioned in the last Report of the American Arcot Mission, show the great importance of having thorough consecration in Native Catechists. In many instances, the Natives come much more in contact with these than they do with the Missionary, and almost always get nearer to them and have opportunity of becoming better acquainted with them, and will form their opinion of Christianity by what they see in them. Some unworthy agents were in the employ of the Mission above mentioned in 1872, and through the false representations made by these about 900 persons in 28 villages became adherents of the Mission. At length the Missionaries became acquainted with the facts of the case, and made haste to disabuse the minds of those who had become adherents, of the ideas falsely engendered. The greater part of them then went back to heathenism, only 184 of the whole number remaining. In noticing the Report of the Arcot Mission some months ago, we referred to these things. They were stated with the utmost candour in the Report. The *Madras Church Missionary Record* now hears from one of the Missionaries in that field that there is a very small number of enquirers left, and much time will be needed to counteract the evil perpetrated. Missionaries cannot be too deeply impressed with the importance of exercising the utmost care in their choice of agents. We often hear it said that India must be evangelized by her own sons. It is evident, however, that they must be men of a very different stamp from some who have been employed as Catechists, and who in offering the Gospel have much more to say about worldly advantages than about the rewards of the kingdom of heaven. Nor are there wanting men of this higher stamp; let we pray that this number may be increased.

WE have the greatest pleasure in drawing attention to the following notice of the "Winter Mission to India" from the *Christian* of October 22nd:—

The Rev. A. N. Somerville, of Glasgow, is now in London, on his way to Calcutta, on this Evangelistic Mission in connection with the Anglo-Indian Christian Union. On Saturday he briefly addressed the meeting in Moorgate Hall, and fervent prayer was offered for a blessing on his work among our countrymen and other English-speaking people in India. Mr. Somerville goes in a catholic spirit in the Protestant or scriptural sense, with no sectarian aims whatever. His objects are to win souls to Christ, and, by God's blessing, to aid in vitalizing, stimulating, and uniting all the churches. Hence it is hoped that Christians of all denominations, lay or clerical, will rally round him for prayer and hearty co-operation. Mr. Somerville, who has taken a very prominent part in the great work of awakening in Scotland, stated on Saturday that his consent, when invited by the London committee, is connected with that work, adding that a few days ago Mr. Moody, at Belfast, had expressed the deepest interest in his proposed evangelistic tour in India. Mr. Somerville's youngest son goes also to conduct "the service of song." They go by the *Peshawur*, and hope to reach Calcutta during the Week of Prayer for Young Men. We trust all our readers will remember this in prayer; and if any desire to share in the expenses of this Mission, their contributions may be sent either to us, or Lockhart Gordon, Esq., 7, Adam-street, Adelphi, London.

The week of prayer for young men is the last week in the present month. We trust that the ministers of Bombay and their flocks will fully respond to the hope expressed in the above, and 'rally round Mr. Somerville for prayer and hearty co-operation.' Would it not be well to commence immediately daily prayer meetings *to pray* specially for a blessing upon this visit? Mr. Somerville goes to Calcutta direct, and it may be a month or two before we have him on this side of India.

MANY among us remember Mr. Mackinlay, the Army scripture reader, who was for many years so earnestly engaged in the Master's service in Western India. He is now in the same line of work at Cork. We have a letter from him by this week's Mail, and we think some extracts from it may interest our readers:

"I am sure you rejoice exceedingly to hear of the wonderful gathering in Belfast. I was privileged to be there often, during a stay of three weeks with our cordial friend Dr. B.; he had invited me to visit them, and I took it as a providental arrangement of our heavenly Father, that I might have an opportunity of uniting with many of his children in the gracious movement and in the work of directing poor trembling bewildered souls to the Good Shepherd."

"I have despatched a copy of the *Witness*, in which you will find a true and modest report of the proceedings in Belfast from day to day. The much favoured evangelists, Messrs. Moody and Sankey, are now gone to Londonderry, where they purpose to labour till about the middle of this week and then return to Belfast for a day or two on their way to Dublin, where they hope to begin operations next Sabbath. There was a vast assembly held in the Botanic Garden in Belfast, on Thursday last. We had dreadful weather here in the south and I felt sad at the thought of the proposed meeting in the Botanic Garden being spoiled; but just think of the special favour! the weather was lovely there, and it is stated that fully 30,000 eager listeners were clustered together to hear words of grace and truth.

Many no doubt ask: What can be in these men, more than others, that they have power to congregate such multitudes? I would answer as Peter did at the Beautiful gate of the temple when the multitude were gazing at the two Apostles who went up there at the hour of prayer (see Acts iii. 12, 13); and in giving this answer, I am delighted to reckon myself speaking for Mr. Moody. I have much happiness in testifying that all I witnessed in him gives assurance that he is (by grace) a "single-eyed" faithful witness for our Lord Jesus; "his" good fight of faith is to sweep away everything which would interpose between souls and Christ Jesus! He is not studious to please delicate ears with fine polished words, but he has great skill in analyzing the hazy films of vapour which arise from fleshly minds depriving their souls of the warm beams from the Sun of Righteousness. And sometimes, whilst listening with great satisfaction to his pithy well-directed utterances, I could not help comparing him to a sturdy labourer, hard at work with mattock and shovel clearing off all sorts of rubbish which may be heaped up between souls and the Foundation which God hath laid in Zion and which so many builders disallow. I have had delightful evidence that the Chief Corner Stone is very precious to dear Mr. Moody, and all his might is expended in getting souls persuaded to rest on Him who is still a stone of stumbling and rock of offence to them who stumble at the word, being disobedient.

You will easily perceive how gloriously the Lord is working, when you read the utterances of Tyndall and Huxley in Belfast so recently, and see such a spring tide of grace and truth sent immediately to sweep away their "philosophy falsely so called," before it had time to ferment and poison souls with its atheistic exhalations.

Is not Immanuel riding prosperously, girding His sword upon His thigh? Already His arrows are sharp in the hearts of the King's enemies. The proclamation is already heard (by hearing ears) "Put ye in the sickle, for the harvest is ripe; *come get you down*: for the *press* is full, the vats overflow; for their wickedness is great." "Multitudes, multitudes in the valley of decision. Be ye also patient (Beloved) for the coming of the Lord draweth nigh."

On the Sabbath mentioned in the above letter Messrs. Moody and Sankey were at Dublin and had a service in the Exhibition Palace, at which from 10,000 to 15,000 persons are estimated to have been present, and many were excluded as the gates had to be closed. It is evident that the work has the cordial sympathy of ministers of the Gospel and Christians generally, says the *Christian*:—

The Rev. Frederick Dowling, Bethesda Church, said he was asked by a brother if he would sanction this work. He replied, "My sanction on what the Spirit of God has sanctioned!" Canon Achilles Daunt, from his pulpit, told his large congregation that he had gone to Belfast to see and hear for himself, and that he was so satisfied it was of God that he had resolved to establish a prayer-meeting every Monday morning at half-past eight for blessing on the evangelists and the Lord's work. On Monday morning Canon Daunt's prayer-meeting in the school-room was full, and the Holy Spirit's presence graciously vouchsafed.

As the result of Mr. Moody's five weeks' labour in Belfast, 2,150 have publicly professed to have found the Saviour.

The Bombay Guardian.

SATURDAY, NOVEMBER 14, 1874.

SOME FRIENDLY WORDS.—II.

To Hindoos, Mahomedans, Parsees, Nominal Christians, Israelites, and all who have not peace with God.

I have said that the grand distinction of the Gospel is that it is the offer of a divine gift to every sinner, the gift of life, that is, the free, unmerited favour of God. "The grace of God that bringeth salvation hath appeared to all men." This salvation, we have said, is immediately realizable. We deny the necessity of any long research into the comparative evidence of the different religions of men, when a man is once awakened to the evil of sin and earnestly desires to be conformed to the will of his Creator. In this state of mind he will see that the Gospel has a claim upon his attention that nothing else has, seeing that it alone professes to offer salvation to all sinners, a salvation already purchased and paid for, on the cross, and that the salvation it offers is not merely pardon or hope, but present power to overcome sin. The grand point is this, that the salvation offered is immediately realizable. Multitudes of persons, in the very hour they first became acquainted with it, have laid hold upon it and have found in their hands, not a shadow but a substance, a glorious reality; and throughout the remainder of their lives have given unimpeachable evidence of the marvellous change wrought on them by the grace which

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thus reached them. If in a time of famine it should be reported that a perpetual feast was spread in a gentleman's house, free to all comers, and some were doubting if it were really so or not, a hungry man would think it the wisest course to ascertain by actual experiment if such a feast was provided or not, and would repair to the house of the said gentleman and apply for admission. If the door flew open, and he entered and sat down and ate heartily, it would be difficult to make him doubt whether the report was true or not. He would know it to be true, having the testimony in himself. The Gospel, in like manner, undertakes that every one who *truly and sincerely receives Christ as his salvation*, shall have the inward testimony of his salvation. "He that bedieveth on the Son of God hath the witness in himself. And this is the witness, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Jesus said to the woman by the well of Sychar: "Ask of me and I will give thee living water, that shall be in thee a well of living water, springing up into everlasting life." And the woman asked and obtained, and that very day she testifies to the town's people of what she has received, and they too believe. 'I will give you rest; ye shall find rest unto your souls.' On the day of Pentecost, when the hearers of Peter ask him what they shall do, he says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This gift is spoken of as the firstfruits, the earnest. The Holy Ghost is God the Spirit; and the great promise, constituting the *charter of the present dispensation, is that* every one who truly believes on the Lord Jesus shall receive from God the glorious beginning of salvation, a sufficient pledge that the remainder shall in due time be bestowed. He that believeth hath the witness in himself, and this witness is the Holy Spirit.

This doctrine of the Spirit of God given to all who believe on Jesus Christ, has no parallel in any other religion. What is the significance of it? It means that man, trusting to the guidance of his own spirit, has gone utterly astray, and must go to perdition, unless a power greater than his own be introduced into his being, making the Divine will superior to his own and bringing to his ruined nature all the help needed for its recovery.

Now here is a promise, a covenant, an engagement professedly from God, laid before thee, oh sinner, and its tenor is this: "Thou hast sinned, and thou hast no power to repair thy sin; but the Son of God has made a propitiation for thy sins, through his blood; I offer thee salvation in Christ; receive him as thy Saviour and thy Lord, and I will give thee the Holy Spirit to dwell in thee; he will show thee thy sins forgiven, will give thee joy and peace, will change thy heart, and will give thee victory over sin and temptation. In the consciousness of new affections, new powers, a new will, thou shalt know assuredly that I have accepted thee for Christ's sake." And when shall this promise be fulfilled? Immediately; God delighteth in mercy, and the moment you make it possible for his mercy to come to you, by an unreserved surrender of yourself to Christ, and a hearty appropriation of him, it will come. God will not keep you waiting; and you must not keep him waiting.

According to your faith shall it be unto you. How many nominal Christians there are who continue ignorant of the fact that God has promised any such recognition to those who submit to him, and think that no man can know he is saved till he has departed from this world! But is it not written on every page of the New Testament that the Holy Spirit is given to the believer? and is there so little difference between man's shattered and polluted spirit and the Spirit of God, God the Spirit, that a believer can remain in any doubt as to whether he is led by the one or by the other? The thing is preposterous and incredible. We therefore affectionately impress upon you the principle, According to your faith shall it be unto you. See if God offers you any such covenant as is mentioned above, and if you find some reason to believe that he does, believe assuredly that he will fulfil his part of it when you do yours. "Lay hold on eternal life."

TRAINING FOR MINISTRY.—XVI.

CAREFUL attention to the context is very necessary in the study of Scripture. We shall thus often be furnished with a clue to the meaning, which otherwise we would be almost sure to miss. We have need to ask continually, What led to this? What occasioned this remark? Why did this matter come up just then? and in this form?

For instance, at the beginning of Luke xv. we are told that "all the publicans and sinners drew near to hear" Jesus. This in itself is an interesting statement as following xiv. 25—35. But we refer to it as bearing upon the portions that follow it. The scribes and Pharisees murmured because Jesus received sinners and ate with them. It was to this dissatisfaction of the scribes and Pharisees that our Lord addressed himself, not only in all that is recorded in the 15th chapter, but all through the 16th chapter and even into the 17th. The parable of the Prodigal Son must be read with this reference in mind. The object is to show, not that the publicans were as good in God's sight as the scribes and Pharisees (they were not yet prepared for such teaching) but that pardon may be extended to such with most blessed results. The object of this parable is not to show the way of salvation, and there is no reference to a propitiation or a mediator; but to show that the salvation of the lost is not that ill-advised procedure which the world makes it out to be. In the 15th chapter Jesus takes the Pharisees upon their own ground, admitting for argument's sake that their case is like that of the elder brother who said, Lo, these many years do I serve thee, neither transgressed I, at any time, thy commandment. But in the 16th chapter he brings out the real state of the case in the parable of the unjust steward, notifying them that they are in danger of being dismissed from their stewardship. Instead of despising and keeping aloof from the publicans and the openly irreligious, they should have asked themselves if they had faithfully discharged their responsibility towards them, and laboured to make them acquainted with the promises and blessings of the word. This dominant thought goes all the way through these chapters, and the reason why so many have floundered in attempting to explain these parables, is because they have overlooked this preliminary clue.

Take for another example the case of the woman taken in adultery and brought before Jesus. The scribes and Pharisees brought her to Jesus. She had evidently first been taken to them; but, instead of proceeding with the case, or taking her to the Roman Governor, a bright thought struck them. They were most anxious to get something upon which they could found a charge against Jesus, and get him arraigned as a disturber of the peace and a political intriguer before Pilate; and they now agreed to take the woman before Jesus. By the Mosaic law she had committed a crime, the penalty for which was death. Now if Jesus refused to condemn her, that is, to adjudge her to death, they would proclaim at once among the people that he was disloyal to the law of God, with no respect for the Mosaic law and institutions, and that consequently he could not be a prophet from God; thus his influence among the people would straightway come to an end. If, on the other hand, he should sustain the Mosaic law and adjudge the woman to death, they would at once be in a position to proceed against him at the bar of Pilate; all matters of life and death were to be decided only by the Roman Governor; he would be deemed guilty of usurping powers that belonged only to the Emperor's legate. All this is implied in the words (John viii. 6) "this they said, tempting him, that they might accuse him," taken in connection with what we read in Matt. xxii. There is nothing to show that the woman was a true penitent or had true faith in Christ, or that she sought or found forgiveness. The incident is not narrated to bring out any of these points. She was brought before Jesus as before a judge, and what was wanted from him was a sentence either of condemnation or acquittal. It is therefore evident that the words, 'Neither do I condemn thee,' are not intended as an absolving of the woman from guilt, but as a simple refusal to be a judge in the matter. On another occasion Jesus said to a man, Who made me a judge or a divider over you? The same Mosaic law that declared the penalty, established also the judges that should pronounce this judgment. Jesus said to the woman, Where are thine accusers? Hath no man condemned thee? She said, No man, Lord. Then he said, Neither do I condemn thee; go and sin no more. The question, Hath no man condemned thee? does not mean, Hath no man considered thee guilty? but, has no man adjudged thee to death, by taking up the stone against thee? And yet there is reason to fear that thousands have read this passage as though it condoned the guilt, and as though Jesus had taken a more lenient view of the crime than others had. The case has no kind of analogy with that of the penitent woman who voluntarily followed Jesus into the house of Simon the Pharisee, and whose many sins were forgiven. So far from taking a more lenient view of transgression than the law did, Jesus in the Sermon on the Mount showed that he went much further in condemnation. Merely to look

upon a woman with carnal desire was adultery, and the punishment was not merely temporal death but "to be cast into hell." In the New Testament we have at least six times the judgment of eternal fire denounced against this and other sins, by whomsoever committed. The Gospel has abundant grace for the chief of sinners, but that grace arms the heart against sin as nothing else possibly can. We have in this passage an example of the importance of giving heed to the context and the circumstances; a failure in this respect has led many grievously to misapprehend the meaning.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Having heard a sermon preached on the 4th verse of the 137th Psalm, and being very doubtful as to how the passage was rendered, I would ask you kindly to remove my doubts by commenting on it.

A CHRISTIAN.

[The Jews who had been carried captive to Babylon, felt much their estrangement from their own land and from the temple, and when asked to sing their sacred songs were unwilling to do so. We learn from this that believers identify themselves with the cause of God; when this prospers they are glad, when it is depressed they are troubled. Under the present dispensation the Christian should rejoice always.

"All scenes alike engaging prove
To soul's impressed with sacred love!
Where'er they dwell, they dwell in Thee,
In heaven, on earth, or on the sea."

ED. *B. G.*]

DEAR SIR,—The Bombay Tract and Book Society is in want of funds to enable it to print Christian books and tracts in the vernacular languages. Many of the Society's issues have been for some time out of print, and should be republished as soon as practicable. Several new books which promise to be of great use are now passing through the press, or are nearly ready to be given to the printers; the former series of gratuitous Marathi tracts is undergoing revision; the first three numbers of the series have been published, and others are to follow; a new series of illustrated Marathi tracts has been begun, and the first issues of a series of Marathi "hand-bills," to be printed in large type, are ready for the press.

It is hoped that those who are in the habit of contributing to the funds of the Society will not fail to do so now; the need of pecuniary assistance is somewhat pressing, owing to the large amount of vernacular work which it is necessary to put in hand at once. All subscriptions will be faithfully devoted to the production of *vernacular* books and tracts.—Yours truly,

C. W. PARK,
Tract House, Bombay, Nov. 12 1874. Secretary.

DEAR SIR,—As I am now nearly twelve months *converted* to the the Lord, and as this may meet the eye of some self-confident Roman Catholic and cause him to examine the matter, perhaps you will give room for my testimony.

Prior to my conversion I led a very irregular life, something like those around me, *i. e.*, regretting the *apparent necessity* to sin, but not knowing how to cure the complaint.

During that time I made many good resolutions. I made them with all my heart and soul, yet broke them. So often did this sort of thing occur that I could not attempt to count. I knew that the Lord's prayer said, "Deliver us from evil," and I repeatedly used that prayer, yet into evil I went. And many times after breaking a resolution that I had made with all my determination I would look upon myself with disgust, and say "What sort of a man am I? yesterday I made the resolution to keep from this thing—and now see me." So eventually I gave up resolutions, and had recourse to hardness, and lived a sort of "Come day, go day, God send Sunday" life, when, glory to the Lord, He sent one of His servants in my way, and he spoke to me of Salvation. How I received his first advances I think I made known in "My Story," immediately after my Conversion.

My object in writing now is to let my fellow-men know what peace there is in *believing*.

For a while after I was converted I was but a poor Christian indeed. I was in a fog, as it were, on many matters and statements in the Bible. "Work out your own salvation in fear and trembling" troubled me very much but, thank the Lord, He showed me in time that a man must first get salvation before he can work it out. My constant prayer to the Lord was, and is, "Lord continue thy Holy Spirit, increase my faith, and give me understanding in Thy Word." My prayer has been answered in every particular: my faith is so strong in Christ, and my understanding so clear in God's Word, that I know if I were to leave the arms of Jesus, I would have nowhere to turn to seek salvation.

With this I have peace, and certainty, and I am kept away from sin by looking to Jesus. *Prior to my conversion I had sins that followed me like shadows, and although they cost me many tears, yet, I could not keep from them. And now, thank God, not one of those sins trouble me.* And if I did not state this fact here I would be very ungrateful to God for all that he has done for me.

Concerning denominations, I have nothing more to say than this (and I do not say it out of dis respect to any man, or his way of thinking, but I am stating it through love to my fellow-men, after twelve months' experience in the Lord's service)—I, when a Roman Catholic, have knelt to the statue, prayed before the picture, kissed the cross on Good Friday, and looked with admiration and awe on the image of the infant Jesus in the "crib," yet, I would not now (the Lord helping me) enter a Roman Catholic Church to join in its worship, under any consideration whatsoever.

I give my testimony, particularly for Roman Catholics, because they are so stiff-necked (as I was myself) when the Gospel is held out to them. I beg of them to study the doctrine of the New Birth, and go and listen to men who preach the Gospel in plain English.

Yours, &c.,
T. H. M.

Epitome of News.

SATURDAY, NOVEMBER 7.

—The late Secretary to the Madras Widows and Orphans' Fund has been sentenced to four years' rigorous imprisonment and ten thousand rupees fine, in default two years more.

—The British ship *Medea*, lately arrived at Calcutta, brought Captain Bell, of the American ship *Virginia Dare*, and his wife. The *Virginia Dare*, while on her way from the Cape de Verds to Rio Janeiro, was run down in the night by the *Medea* in 6 deg. N. Lat. and 20 deg. W. Long., and sank immediately. Captain Bell, who was part owner of the ship, and his wife, had only time to get on board the *Medea* in their night-clothes, and have arrived in Calcutta in a state of complete destitution. Ten of the crew were also saved.

MONDAY, NOVEMBER 9.

—*Friend of India:* "There have been indications for some time past of a revival amongst the Mahomedans of Lucknow. Old deserted musjids have been repaired and are frequented by large numbers of worshippers; street preaching has been revived, and schools have been opened in which religion is alone taught."

—The prisoner Nana Sahib reached Cawnpore Nov. 7th, and was placed in the cells of the 73rd Regiment under a guard of 30 men, fettered.

—The third boat from the late ship *County of Perth*, containing the second mate and nine sailors, had safely reached the coast near Contai on the morning of the 28th October.

—Professor Bushell, the mesmeriser and all that, left Bombay in 1870 without paying for goods purchased from Noor Mohamed, a Borah. Returning to Bombay the other day, he was sued by the creditor, who was however barred by the statute of limitations. Legislation was at fault when this statute was made, we think.

—Some of the pilgrims who lately went from Calcutta to the shrine of St. Xavier seem to have been delighted with the display of gold and silver seen there. In a letter in the *Indo-European Correspondence* they say:

"We next passed into another room, where we saw a statue of St. Francis made of solid silver, about three feet high, which had been presented by a nun of the Convent of the Incarnation in Goa; this lady was from a noble family. Among other things, there was shown us in this room a ciborium of pure gold, very massive and beautifully chased; a chalice of silver; a frame-work of gold resembling a monstrance, fitted with a thin gold pipe encased in glass, containing the blood of St. Francis Xavier. We also saw the figure of a leg in silver, presented to the shrine by the father of a young lady who was miraculously cured of a withered leg, by touching the body of the saint when it was last exposed in 1859. This lady is now living at Panjim, and was visited by one of our party. The silver leg bears an inscription in Portuguese, of which the following is a translation:—"To Saint Francis Xavier, the Apostle of the Indies, their patron and defender, on account of their dearest daughter, Maria Antonia Francisca Xavieria A'Costa Campos, who was afflicted with an incurable and desperate disease, *i. e.*, with a contracted and paralysed leg, and who, after the sufferings of several years, was suddenly and miraculously cured by touching the body of the blessed Apostle on the 26th December, 1859. As a perpetual token of a grateful and devout mind, this has been given by Franciso A'Costa Campos, and his wife, Maria Antonia Matos et Goes, the parents." Besides the leg there were several offerings of silver eyes, ears, tongues, and feet, in token of miraculous cures effected by contact with the body of the illustrious saint. We also saw in another room piles of rich silk and satin hangings, with which the walls of the church are covered on festival days. After having partaken of some refreshments very kindly provided by Father Alphonso, we took leave of him, having previously recited an Our Father and a Hail Mary at the foot of each of the seven altars, for the intentions of His Holiness to gain the Indulgence."

—*Bombay Gazette:* "The fire on board the new iron ship *Blair Athole*, last Saturday in this harbour, was happily extinguished by the prompt measures taken. Had the fire occurred at sea, this splendid new specimen of iron naval architecture of 1697 tons, and only launched last July, would most probably have met the fate which has befallen the *County of Perth*, Captain Craig, in the Bay of Bengal."

—A policeman at Bareilly, having persisted in driving away those who assembled to hear a missionary preaching in the open air, was indicted for this interference, and for abusive language, and sentenced to imprisonment for a year. The *Lucknow Witness* says:

"Two important points were clearly brought out by this case:—

First. Missionaries, as long as they interfere with the rights of no one, have a right to preach in public places. Their collecting and preaching to a crowd is an "orderly proceeding."

Second. The assembly is a religious one.

"It is interesting to note how those points come out in the Penal Code, and it may do no harm that all keep them in mind. Morgan and Macpherson, in their "Notes" on the Penal Code, relating to the section under which this prosecution was made, say:—"Many of the great Hindu festivals at Juggunnauth, Allahabad, Hurdwar, and other places where thousands of Hindus are gathered together for the performance of religious ceremonies, are likewise attended by other persons, whose object it is to engage the worshipers in friendly discussion on religious subjects. If their orderly proceedings are interrupted by other persons who seek to produce angry discussions, to create disturbances, and to break up the congregation, a disturbance thus created, though it may be said to be indirectly occasioned by the original discussion, cannot properly be deemed to be *voluntarily* caused by the promoters of such discussion."

It is worthy of note that the work of the missionary in this case is deemed "orderly proceedings," and those whom he addresses are a "congregation."

This same comment on section 296 continues:—"The place of assembly may be unfit or improper for the purpose, though the object of the assembly may be lawful. A religious assemblage held in a public street or thoroughfare, so as to cause obstruction, would probably not be protected by the provisions of this section, from disturbance voluntarily caused by passengers, or by public servants in the exercise of their duties."

"An attempt has been sometimes made to turn these sections of the Penal Code relating to religion against the missionaries, by saying that their public preaching in bazars and melas is itself an infringement of this Act, but Mr. Mayne in his Seventh Edition of the Penal Code says:—"These sections are of so dangerous a character, that it is most necessary to bear in mind the general exceptions contained in ss. 76-80. It is clear that a missionary,

or teacher, *bonâ fide* pursuing his calling, could not be indicted for any offence he might give to others." Again he says:—"The original framers of the Code say in reference to section 293, 'in framing this clause we had two objects in view; we wish to allow all fair latitude to religious discussion, and at the same time prevent the professors of any religion from offering, under the pretext of such discussion, intentional insult to what is held sacred by others." It is plain that the Penal Code protects the missionary in his "*calling*," while at the same time he is bound to respect the rights of others. The proclaimed *neutrality* of the Government, and long-suffering of the missionaries, in a great measure blind natives to the truth of the first part of this statement, hence it may be needful in rare cases to remind them by a legal process of the fact. As for the rest, we would counsel extreme forbearance."

—The Australasian Wesleyan Missionary Society are shortly to commence a Mission in New Britain and New Ireland, large islands near New Guinea, and until recently supposed to be part of New Guinea itself. There is a large population, and they have never been visited by a missionary.

Tuesday, November 10.

—Some of the wealthy Parsees are so well satisfied with the course pursued by the *Bombay Gazette* in the matter of the February Riots, that they propose presenting the editor with a purse as a testimonial.

—The man who was arrested in Baroda and fowarded to Delhi, under the impression that he was Khalikdad, the Delhi mutineer, has been ascertained to be another man, and sent back by the Magistrate. The *Times of India* says: "The man's real name is Said Raza, and he was in the service of the Raja of Ulwar as a wrestler, and was not at Delhi at the time of the Mutiny. The Magistrate, after a most careful and patient investigation of the case, acquitted the accused. Said Raza arrived in Bombay on Sunday."

—*Times of India:* "The practice of "praying at" an enemy in his presence has been sometimes resorted to with a highly telling effect by those ministers whom the order of the denomination to which they belong permits or compels to extemporize the public prayers; and the Ritualist editor of the "Priest's Prayer-book," who is, of course, *unable to do this in public worship, has hit upon* an ingenious means of doing somewhat the same thing in a private way. Near the end of the work to which we have referred there occurs a list of "Questions for self-examination bearing on episcopal life and duties," which are calculated to embarrass a Low Church bishop in about as effective a way short of praying at him publicly as could perhaps be devised. "Have I," the Bishop is directed to ask himself, "ever attempted to make my private opinions and likings an iron rule for the diocese?" "Have I remembered that the erroneous and strange doctrines which I have promised to drive away do not necessarily mean opinions and practices which I personally dislike, but, &c.?" "Have I ever treated an unbeneficed priest with harshness and severity which I should not have ventured on with a beneficed one?" "Have I been careful not to surround myself with a clique of parasites and flatterers?" "Have I allowed all my clergy free access to me at all times, and not kept them aloof by means of a staff of chaplains?" "Have I ever bargained with another bishop to promote his relatives and friends on condition of his promoting mine?" "Have I ever refused to license curates against whom no objection lay in order to inconvenience and annoy an incumbent I dislike?" "Have I ever intrigued in order to obtain translation to another see?" Such are some of the pleasant questions, which out of pure anxiety for his soul's health, the Ritualist is moved to suggest to his Right Reverend Father. It would be worth consideration whether this ingenious form of annoyance might not be more generally introduced in private quarrels. It would be agreeable to reflect that a series of such "questions for self-examination," neatly written on a post-card, were awaiting one's enemy on his breakfast table one morning."

—The *Graphic:* "The most casual observer must see that fashion was never so fantastic as it is now. The amazing freaks of dress, the vagaries in hats, bonnets, "improvers," and the rest, exceed belief, and the plates of coloured fashions would seem more ridiculous to a savage than the elegant *tenue* of his ladies to us. Nothing used to be more diverting than to turn over the picture in some old magazine, such as the *Belle Assemblée* or *The Ladies*, and many a hearty laugh rang through the library on a rainy day when the volumes were taken down and explored. But already they have lost this amusing significance, and our young dames would rather look at them thoughtfully, perhaps with a secret admiration, thinking wistfully how such gear would become them. We know not what the next hour may bring. Some spirited mover of the lovers of *ton* has only to pass the word and the imitative sheep will all follow blindly and leap through the fashionable gap."

—The Madras papers are still three days behind time.

—The great Native banker Gayapresaud of Saugor, tried at Jubbulpore on the charge of forging documents, was found guilty and sentenced to seven years' rigorous imprisonment. He was defended by Bombay barristers, one of whom was paid Rs. 1,000 a day. The case is appealed.

—*We have been favoured with a copy of the* Indian Travellers' Guide for November, published at the *Bombay Gazette* press.

—*Indian Statesman:* "An engine of a local train of the B. B. and C. I. Railway ran off the line at Bassein station on Sunday night. The train left Colaba at 7-20 P. M. on Sunday, and on arriving at Bassein the pointsman at that station negligently worked the points, and threw the engine off the line. The train was coming into the station, so that no further mischief was done; no one was hurt nor was any carriage damaged."

—The Bishop of Madras has ordained six new pastors for the Native Church of Tinnevelly, C. M. S. Six were also ordained for the S. P. G. Missions.

—In the *General Baptist Missionary Observer* is an account by the Rev. W. Hill, of Orissa, of the Baptism of a Pooree Brahmin, in April last: "This morning I had the pleasure to baptize a young high caste Brahmin, a native of Pooree, and one of the hereditary priests of Juggernath. If I mistake not he is the first Brahmin and the first native from that celebrated shrine of idolatry who has ever confessed Christ in baptism. The young man's name is Soda Sebo Prohorajo. He is nineteen years of age, and was educated in the Government school at Pooree, where he passed the Calcutta University Entrance Examination in Oriya and Sanskrit. He is also acquainted with the Bengali and Hindoostani languages. Fifteen months ago he removed to this district to pursue his Sanscrit studies under a celebrated gooroo. The first time I saw him was when he called upon me twenty or thirty days ago. He did not then express any desire to become a Christian, but told me that he had come to Berhampore to apply for the post of Sanscrit teacher in the Government school. Since that time he has had frequent coversations with our native Christians, particularly with Daniel Mahanty, the well informed and highly esteemed deacon of the church. At first the young man was inclined for Brahmoism; but he afterwards became convinced that Christianity was the only true religion, and Christ the only Saviour. He determined, therefore, to be a Christian, and after the service last Lord's-day morning expressed a wish to be baptized. Lest his friends should hear of his decision and throw obstacles in his path, he was anxious to be baptized as speedily as possible. As he said, they would rather that he should perish by drowning or poison than become a Christian."

—140 Garrows, or Garos, in N. E. India have been baptized in two years, and 420 since 1867. The American Baptists have a Mission there.

Wednesday, November 11.

—Native Opium in China; Article by E. C. Taintor in China Customs Trade Report 1871-2: "If we are to look upon a large extension of the practice of opium-smoking among a comparatively poor population as a result to be deprecated, we cannot but conclude that the introduction of the poppy cultivation into Mongolia and Manchuria has been a great misfortune to this portion of the country. But quite apart from the question of the moral and physical effects of the consumption of the drug, it cannot be doubted that, viewed from an economic point of view only, as affecting the prosperity and development of a region relatively new and with little accumulated wealth, this cultivation is equally to be regretted. It is not that it enables opium of home growth to supplant that from abroad; its first effect, as we have already seen, is to increase the number of smokers, and ultimately indirectly to maintain the demand for the Foreign product also. As for the effects of the poppy cultivation upon the population engaged in it, the following remark, quoted from the officially issued "Statement of the progress and condition of India" for 1870-71, may serve to indicate the consequences which may ultimately be expected to follow in this Province. The statement is made that in 1860 the cultivation of opium was prohibited in Assam, "where the drug was and still is largely consumed by the Indo-Chinese races. This prohibition has largely restricted the use of opium by raising its price, and has been followed by a perceptible improvement in the physical condition of the people." Ten years thus sufficed to work an amelioration in the condition of a people whom the cultivation of opium, formerly sanctioned, had caused to degenerate; and the inference to be drawn is, that its extended cultivation here, and the lower cost and general use which must follow, will work a converse effect upon the physical constitution of the inhabitants of this region."

—*Bengal Times:* "The sons of the Rev. Mr. Bion, of Dacca, now in England, have performed a courageous act, which we have much pleasure in recording. These lads were out bathing, when a school-fellow who was with them got out of his depth and began to sink. The elder of his companions immediately swam to his assistance and was speedily being pulled under water by the frantic struggles of the drowning boy, when his brother, a lad of some thirteen years, rescued him and brought him to the shore in a fainting condition and ran to procure assistance. While he was gone the elder lad recovered, and a second time went to the rescue of his drowning school-fellow, whom he brought to shore, after having twice braved death."

—The death of the Chief of Meeraj is announced.

—*Indian Statesman:* "At the sitting of the Church Congress on October 8, an important discussion took place on "Scepticism, Critical, Scientific, and Popular." The Rev. Canon Westcott was followed by the Rev. Professor Pritchard, who stated that a lifetime passed in the pursuit and the communication of natural knowledge, so far from effacing or obscuring the faith in which he was brought up, had served to deepen and to render more intelligent the conviction that the sacred Scriptures, properly interpreted, were to us the Word of God. The Rev. Professor Birks maintained that modern scepticism was the result either of careless indifferentism or the faint echo of the doubts and beliefs of a few learned men. The Rev. Dr. Hessey said there were three sorts of scepticism which invited popular attention: material atheism; that which arose from difficulties as to the various things in the Holy Scriptures; and that distrust of Christianity which was produced because of the imperfect lives of Christians. Mr. C. Wood said that in dealing with scepticism they had two great duties to discharge—the one to contend earnestly for that historic character of Christianity which alone could successfully resist the attacks of popular infidelity; the other to do nothing which would be likely to aggravate divisions among themselves. Sir J. Conroy pointed out that it was the great High Church party which had been most successful in stemming the progress of infidelity. The Rev. Dr. Hayman said that to him modern scepticism appeared to be largely the outcome of the teaching of the late Dr. Arnold. (Cries of "No, no.") He appealed to living evidence. Who, he would ask, was the author of a work known as "Literature and Dogma." Was he not the heir, not to speak of any closer tie, of the teaching of the great and good name which he had just mentioned? Then there was another who was not only educated under Dr. Arnold, but who was Assistant Master at Rugby. (Cries of "Name.") Richard Congreve. There was also a third, who was popular everywhere, from the courtly cathedral to the dissenting chapel. (Cries of "Name, name.") The speaker simply added that he had been speaking of the negative source of scepticism, and that he regarded its positive source as an exaggerated reverence for its nature. After a few words from the Bishop of Edinburgh the meeting separated."

Thursday, November 12.

—*Bombay Gazette;* London: "The *World* newspaper has contributed to the chief sensation of the week. On Monday, its principal proprietor and contributor, Mr. H. Labouchere, summoned a broker named Abbott before the Lord Mayor for having assaulted him, the assault—a very feeble childish business—having been provoked by an attack which Mr. Labouchere had made in the columns of the *World* upon Mr. Abbott's commercial morality. The Lord Mayor bound Mr. Abbott

over to keep the peace, and advised both him and Mr. Labouchère to "wash their dirty linen at home." Two days afterwards, the *World* returned to the attack, exposed Mr. Abbott's confessions of swindling in an Irish Milk Company, as reported in a Court of law, and challenged Mr. Abbott to sue for libel. Yesterday there was a tremendous sensation on the Stock Exchange, when it was announced that Mr. Abbott was a defaulter. It turned out, as the *World* had alleged, that he had been "bulling" one of the telegraph stocks, and had overshot his mark to the extent of £20,000 or more. The *World* drove Sampson from the *Times;* it has now driven a swindler from the Stock Exchange and, though it is having an enormous sale, nobody likes it."

Same; Baroda, 11: "The Resident has been nearly poisoned. Suspected persons in custody."

"On Monday morning last a very serious attempt was made to poison the Resident. A strict enquiry is proceeding."

Cawnpore, 11: "I interviewed the Parsee witness yesterday on the station platform. He appeared to be perfectly dazed. He asserted that he had not been confronted with the Nana, and said he had not been examined. I subsequently discovered that the witness had been confronted with the prisoner in the cells, when the witness denied positively the identity of the prisoner with Nana Sahib, or that he was the man whom he had served. The Parsee has been relegated to Bombay in charge of the Bombay Police."

—The *Gazette* hears that Captain Nott, R. N., of H. M. Troop-ship *Malabar*, died at Ismaila.

—A land line of telegraph, to connect the British lines in Burmah with the Dutch lines in Sumatra, and passing through the native states on the Malay Peninsula, with an extension to Siam, is proposed.

—The *New York Times* of October 3 says:—The Rev. Henry Ward Beecher returned from his summer vacation on Thursday evening, and last evening participated in the usual Friday evening prayer-meeting of Plymouth church. When Mr. Beecher, accompanied by his assistant, the Rev. Mr. Holliday, his brother, Dr. Edward Beecher, and his sons, made his appearance on the platform, he was greeted with tremendous cheers. The prominent members of the church rushed forward to grasp his hand, the ladies waved their handkerchiefs and applauded, and amid the general plaudits he took his accustomed seat. The general prayers offered up on the occasion had no special significance, and by implication alone could be supposed to have any relation to the trouble in which the church has been involved, and in Mr. Beecher's address there was not a word which could be regarded as having a direct reference to it.

—*Vanity Fair*: Bishop Colenso has come to England to take up the cause of the African chief Langalibalele, whom he holds to have been shockingly treated in connection with the late so-called rebellion. Governor Pyre, on the other hand, has sent home a very able and amiable man to defend him, and the whole matter is now under serious consideration at the Colonial Office.

—The Brindisi passengers brought on by the *Ceylon* are exceedingly indignant (and with cause) at having been kept 5 days in Suez, waiting for the Southampton passengers.

—*Indian Mirror*: "If outsiders underestimate our strength and resources they are wrong. They are equally wrong if they exaggerate and overrate our progress. A writer in the last number of the *Christian Spectator* says:—'If we are not misinformed, the total number of those who have become full members of the Somaj in Calcutta, is only sixty-five.' If we had so many as sixty-five full members the Brahmo Somaj would revolutionize all India. Unfortunately the correct number is not even a tenth of the estimate. As for a perfectly good Brahmo we have not met one in all India."

—*Indian Statesman;* Paris: A gentleman has just died from excessive cigar smoking; he wagered to smoke a dozen without interruption, but succumbed at the tenth.

Doctor Serre successfully treats dropsy by confining the patients to a milk diet, with a few onions, raw or cooked, as excitants.

—*Overland Mail*, Oct. 16: President Grant has formally notified that he has no intention of presenting himself a third time for election.

The Dowager Queen of Bavaria has joined the Roman Catholic Church.

It is found that 1,500 houses were damaged by the recent explosion near Regent's Park, to repair which will entail an outlay of at least 33,000*l.*

With the new year the Midland Railway Company will abolish second-class and return-ticket fares. First-class fares will be reduced about a third.

Amongst the deaths recorded this week are:—The Duke of Leinster, Lord Forester, Hon. F. S. Jerningham, Hon. E. Twisleton, Lieut.-Gen. R. St. John, Bombay Inf.; Lieut.-Gen. B. H. Vaughan-Arbuckle, R. A.; Col. Houstoun, late 4th Light Dragoons; Major Hay, Major Harmer, and Mr. W. W. Ker, late of Singapore.

Monsignor Theodoli, one of the Pope's Chamberlains, has been captured by brigands, who demanded 50,000 lire for his release. This was paid: but the brigands have been since captured.

A sacrilegious outrage is reported from Broussa, in Asia Minor. Two hundred Turkish soldiers are said to have forced their way into the Episcopal Palace, and dragged the bishop down the stairs. They then broke open the doors of the church, desecrated the sacred vessels, and wounded the congregation with their swords. The men were led, it is stated, by an aide-de-camp of the Governor and by members of the Mussulman Council.

—Overland Mail, Oct. 23: "No book has been more looked for than Mr. Mill's posthumous work on "Nature, the Utility of Religion, and Theism;" and it seems to say nothing so plainly as that it is a pity the discretion which led Mr. Mill not to publish it in his lifetime had not been vested in his heirs. The book is of course a remarkable one. In attempting to solve the mysteries of life without accepting a key, he is launched into a sea of doubt and dreariness. He falls out with Nature, which, far from leading his thoughts to Nature's God, leads him to a conclusion that the Being responsible for it could not be either all-powerful or beneficent. Religion is to him a matter of convenience, and a true love for the world would be he deems, if inculcated, as useful a form of religion as any other. Compelled to admit the superiority of Jesus—his sayings and life—he professes to have no other belief in God than that there may be a Being who designed and had to interfere from time to time to readjust his handiwork; but he only reaches after all the "grand perhaps." The book does not seem in any particular to have added to the reputation of Mr. Mill, but to have completed the separation from many of his friends which the publication of his autobiography commenced."

"When the bishop proposed to the Rev. Mr. King that he should abandon his pulpit or his race-horses, his mind was evidently fixed upon the abandonment of the latter. The clergyman has thought otherwise, and in a conciliatory letter has signified that he would resign two livings which he holds."

"Mr. Tilton has brought an action against Mr. Beecher to recover damages for the wrong alleged to have been done him; Mr. Beecher brings an action against Mr. Tilton; a lady brings an action against Moulton; Mr. Bowen brings three actions against the Brooklyn *Eagle*; Moulton threatens an action against Beecher; a lady brings an action against the *Daily Graphic*; Tilton brings an action against the *World* and the *Tribune*; a grand jury has indicted Tilton and Moulton."

—The *Deccan Herald*, in an article on Army Discipline, says: "Of what good is it to make the outside of the soldier look well, when vice rules in his heart, and is ready to break out at the slightest temptation or provocation? We must, to quote the inspired volume, make the tree good and the fruit will be also good. Miss Marsh of Beckenham tells us that in her work among the navvies in her neighbourhood, she had often to go after the fallen after they were reclaimed, and again and again seek their recovery until they were thoroughly reclaimed; and they were never reclaimed until religion had taken the place of power in their hearts. We think that commanding officers of regiments are far too indifferent to the progress of true, heart religion among their men. Such men, as the one or two religious officers whom we have had lately, in Poona who have been willing to go among the men and speak to them about Jesus, are barely tolerated. They ought to be heartily encouraged as the best friends the soldiers can have—those who would elevate them by leading them to look for a world beyond the present where those who serve God here will dwell with him for ever."

Friday, November 13.

Bombay Gazette: "We regret that we are debarred from satisfying this morning the natural curiosity of our readers by supplementing with full particulars the meagre statement contained in our telegrams of yesterday, that an attempt had been made to poison the Resident at Baroda. We have been assured, however, that it will be detrimental to the public interests to publish further information on the subject till the inquiry now being conducted at Baroda has been closed; and, in deference to the appeal made to us, we refrain from filling our columns with the gossip of the camp and the bazaar about an offence which is of such a serious character that it may decide the destiny of the principal native State in Western India."

—The *Teheran*, with outward Indian Mails, left Aden the 11th, 8 p. m.

—50,000 foot passengers cross the Hooghly daily.

—Sir Wm. Muir has returned to India. He is to be the Financial member of the Government of India.

—*Bombay Gazette*: "The earthquake in Afghanistan, dim rumours of which reached India a few weeks ago, seems to have been a very serious affair, one report setting forth that seven thousand lives were lost in the convulsion.

—There is to be a weekly mail service between Bombay and the Persian Gulf.

—Yakoob Khan arrived in Cabul November 2nd, and was well received by his father, Shere Ali.

—*Gazette*: "During the recent Dewallee holidays, Scindia absented himself from Gwalior because his astrologers had advised him that he would not be prosperous with his new queen during the coming year if he looked upon the lights of Lushkur in his capital!"

The lights of lushkur are, we suppose, the illuminations in the lines.

—Deaths last week, 335.

—The Rev. Dr. Wilson delivered a Lecture on Mount Sinai, before the "Gremio Lusitano," on the 11th instant.

Selections.

ROMAN CATHOLICISM.

As recent events seem to render it an interesting question what conversion to Roman Catholicism means, the Berlin correspondent of the *Times* quotes an interesting document on the subject, the confession of Frederick Augustus II., Elector of Saxony, who abjured the Protestant for the Roman Catholic faith to secure the crown of Poland. The manuscript of the document is in the Royal library at Berlin, and its most remarkable clauses are the following:—

"Clause 3. I profess that the Pope is the head of the church, and infallible.

"Clause 4. I profess that every one is bound to accord Divine honours to the sacred person of the Pope, and to adore him with the lowest bodily prostration, such as is due to the Lord Christ Himself.

"Clause 5. I profess that the Pope ought to be respected by all and in everything as our most sacred Father. For this reason all heretics denying his holy institutions must be put out of the way with fire and sword without exception or mercy shown. And all shall be delivered over body and soul to hell.

"Clause 6. I profess that the reading of Holy Writ is the origin of all sects and wicked associations, and a fertile cause of blasphemy.

"Clause 7. I profess that it is a useful religious duty to adore deceased saints and holy fathers, to bend the knee to them, to undertake pilgrimages to their shrines, and to clothe and decorate their statues, and light candles before them.

"Clause 8. I profess that each individual priest is greater than Mary, the mother of God, considering that she gave birth to the Lord Christ but once, whereas a Roman priest each time he offers the sacrifice of holy mass produces the Lord Christ, and each time he produces Him he eats Him. [Or "he turns Him to account" according to the different ways of reading the original word in Latin, "edit" or "debit"]

"Clause 9. I profess that it is a necessary and sacred duty to read mass for the dead, to give alms, and to pray.

"Clause 10. I profess that the Roman Pope has power to change Holy Writ, to add to it, or take away from it.

"Clause 11. I profess that souls are purified after death in Purgatory, and that Holy Mass, duly offered up on their behalf by priests, has power to aid them in compassing salvation.

"Clause 12. I profess that it is a good and blessed thing to partake of the Holy Communion in one kind, and that it is a heretical and damnable practice to partake of it in both kinds.

"Clause 13. I profess that those partaking of

the Holy Communion in one kind take in the whole Christ, flesh and blood, with His divinity; whereas those partaking of it in both kinds eat mere bread and drink mere wine.

"Clause 14. I profess that there are seven sacraments.

"Clause 15. I profess that God is fittingly worshipped in images, and by means of them He is rendered intelligible to mankind.

"Clause 16. I profess that the Holy Virgin Mary is the Queen of Heaven, that she reigns together with her Son, and that the Son must do as she pleases.

"Clause 17. I profess that the Holy Virgin Mary ought to be more highly regarded both by angels and men, than Christ, the Son of God."

Strange as the contents of this document may appear, it agrees in all points with the profession of faith of Duke Moritz Wilhelm of Saxe-Zeitz, the Silesian articles of abjuration of 1628, and the so-called Hungarian Curse Catalogue.

"BE FILLED WITH THE SPIRIT."

(EPHESIANS v. 18.)

[Notes of an Address by Mrs. Gordon at the Ladies' Meeting, Perth, September 4; with slight additions.]

In these days, as I heard lately beautifully remarked, Scripture texts and doctrines are "leaping up" in fresh beauty and significance. So it has been, in my experience, with these familiar words —"Be filled with the Spirit." They do not recommend a privilege or high attainment,—they convey a simple command from a loving Father, and if we neglect it we are disobedient children.

There is a great deal of false humility afloat amongst us; it is still exceedingly difficult to divest ourselves of the habit of both saying and thinking, "*We* cannot be filled with the Spirit,—*we* cannot be great saints," and so on. The following incident preceded the commencement of Mr. Pearsall Smith's remarkable career of blessing and usefulness. He was bemoaning himself, one day, as a "very little vessel." "Yes," was the faithful answer of a friend, "but are you FULL?" And I put the question to each vessel here, little or big, or middle-sized—"ARE you full? And if not, WHY not?" In John iii. 34, this general statement is made—"God *giveth not the Spirit by measure.*"* It is only the Son who can *receive* without measure; but we are only limited by the *size of our vessels.* The ocean cannot flow into a little bucket, yet its waters are free and measureless, and a perverse little bucket it would be that kept but half-full in the midst of such abundance. We thus not only may, but *must*, as obedient children, "be filled up unto all the fulness of God" (Eph. iii. 19, Dean Alford.) It must be remembered, too, for our further encouragement, that spiritual vessels are unlike vessels of stone or metal,—they are elastic; the fuller they are kept the larger they grow, and the more they contain. God always makes an easy way for us to obey Him, and so this great gift comes by asking and receiving. The Father "GIVETH the Spirit without measure" to them that ask Him; and in what tender, human-like, yet divine fashion, we know from Luke xi. 13, well followed by the practical answers in Acts viii. 15-17, iv. 31.

Let us look at some of the results of being "filled with the Spirit." They are intensely practical—what, indeed, might be called common-place. Even for the "serving of tables" in the early Church, one of the qualifications required was to be "full of the Holy Ghost" (Acts vii. 1-5). What a lesson for us housewives and for servants! Are we full of the Spirit in our household administrations? Had Martha been thus "filled," she would have served her supper as diligently, yet without rebuke. A beautiful instance is given in Daniel vi. 3, 4, of this spiritual and practical combination. How influential in the world the Church of God would be if each member were to be so filled by the "excellent Spirit" that those without could find "none occasion nor fault;" but, on the contrary, "light and understanding and excellent wisdom" (Daniel v. 14; compare also Luke i. 6.) How sad that these godly ones, who lived before the Advent and the Pentecost, should put us to shame, who are commanded to be perfect AS the Father (Matt. v. 48), to walk even AS the Son (1 John ii. 6), and to be "filled" with the Holy Ghost!

We find another practical result in Acts iv. 31-33,—one, too, very comforting to us weak, timid women, as well as to those women who, doubtless, formed part of that "company" (see verse 23)—"boldness to speak the word of God." Not our own word, but His; and the words to explain it, not ours, but the Spirit's. (See 1 Cor. ii. 13.) This is the only cure for stammering lips in speaking for Jesus at meetings, or, what is far more difficult to many of us, speaking to a single soul in a drawing-room—the "boldness" which comes from being "filled with the Spirit." This, too, is needed as a guard to our lips. With the best intentions, we may yet do harm, even for Jesus, if we speak without waiting on the Spirit. In Acts, His personal direction is strongly brought out, as when He said to Philip, "Go near, join thyself to this chariot" (viii. 29; see also ch. x. 19, 20; xvi. 6, 7). We know from the Epistles that this is not confined to the early days, for we are enjoined not only to "walk" in, but to be "led" by the Spirit (Rom. viii. 14; Gal. v. 16, 18, 25). When we are really filled by Him, depend upon it we shall be able to know when to speak and when to be silent in this "chariot" or in that drawing-room.

Another practical and necessary outcome from this spiritual fulness is love of the brethren. Where there is plenty of "the spirit of love," there *must* be love; where there is little of the one, there will be little of the other. There are many here who work well,—how many are there who love well? It is very possible to love perishing souls, and yet *not* to love (to use the mildest form of expression) the provoking or inconsistent sister. There are many startling passages connected with this subject, such as 1 John ii. 9; but I will pass on to those connected with the Spirit. Out of nine sorts of "fruit" in Galatians v. 22, five have to do with our conduct to and with others—love, peace, long-suffering, meekness, gentleness. Then what a test of our really being abiders in Christ we find this made in 1 John iv. 13-16! That is a striking conjunction, too,—the spirit "of love, and of a *sound* mind" (2 Tim. i. 7). When we are unloving, we are spiritually unhealthy and unsound. There is a beautiful name which Jesus loves to call His bride, His Church, His ransomed one—"My DOVE" (Cant. ii. 14). How many doves are there amongst us? Oh, what a difference in our homes, and our households, and our ladies' associations if Jesus could always say of each of us women, "My dove!" Then we would resemble the holy, dove-like Spirit, and have "dove's eyes," like Jesus Himself (Cant. iv. 1; comp. v. 12, and Matt. xi. 29). That is a stirring message which is sounding through the land—

> "Hark, the voice of Jesus crying,
> 'Who will work for me to-day?'"

But I believe He says to each of us as stirringly—

> "Who will be a DOVE for me?"

Not "silly doves, without heart," but brave doves, "not afraid with any amazement" (1 Pet. iii. 4, 6); wise doves (Matt. x. 16); strong doves (1 Cor. i. 27).

There is no doubt that the Spirit is not only often dethroned from His right place in our experience, but that His offices spiritual and practical, are sometimes greatly misunderstood,—yet they are clearly defined in John xiv. and xvi. He comforts; guides; reminds; takes of the things of Christ, both present and future; shows them unto us (comp. 1 Cor. ii. 9, 10); teaches, and, as a Master Teacher, makes us "know" our lessons (1 Cor. ii. 12); and, above all, He "SHALL" and He DOES "glorify ME," the risen Lord, who was dead, and is alive for evermore. Some who have known more in this last year than ever before of the abiding in Christ, know also of ups and downs, and times of doubt about it; but here is the remedy, and here is the secret of continuity. When we obey the command to be "filled" with His Spirit, then we are sure to "know," for He is sure to "teach" us, that we *are* abiding in Him (1 John iii. 24), and we are sure to see the glory of the in-dwelling King.

There is another subject closely connected with this blessed command which I wish to bring before those who are interested in young converts. I am not always satisfied with the teaching given to these babes in Christ, which is excellent and useful in itself, but somewhat like a railway train without the steam-power. They are told to be consistent; but what are inconsistencies in them or in us but just the gaps and corners in our lives and hearts *un*-filled by the Spirit? They are warned to give up the world, but unless the "spirit of the world" (1 Cor. ii. 12) be cast out, and the vacancy "filled" with the other Spirit, warnings and arguments are as thistledown. They are, above all, set to work; but no work is worth a farthing unless it works out from an inner fulness of Power, not their's, but Another's (Col. i. 29).

"But is this meat for babes?" some may ask. "If young converts are to be at once filled with the Spirit, what progress will there be? will they not be at once full-grown believers?" It is very noticeable that if the Ephesian converts were not newborn, they at least were not far-advanced Christians (See Eph. v.), and needed the homeliest warnings and teaching (in the midst of which our text occurs), and were even told not to walk as "fools," and not to be "drunk with wine." But common-sense and common analogies also teach us that this doctrine, being one by which babes "grow" apace, is fit for their nourishment. Take the little plant as an example: it cannot grow rightly or "consistently" unless it is "full" of sap, an empty branch would be bare and withered. Take the little child: let it be "full" of healthy blood, freely circulating into every part, and it grows evenly. If half empty, it may live indeed, but its growth is impeded, its colour ghastly, and its existence will be dwarfed and joyless. Neither plant nor child, however, become the full-grown tree, or the man, because they are full—they are only put into the right way of progressive growth. So the outward growth of the young convert comes from the Spirit's full and free circulation within. Many of our sadly-dwarfed Christians, our joyless and unholy Christian lives, our palsied Christian workers, are just owing to the neglect of this essential fulness of the Spirit in their early spiritual growth. Two classes of young converts have sometimes been brought before me in my experience of the Lord's work in different country districts: those who, for want of this teaching, take light views of sin; and those who, from the same cause, take morbid views of sin. The former go to many meetings, sing many hymns, and make much profession; but they, and, alas! sometimes their teachers, say of this and the other sin, "Is it not a little one?" And so gradually creeps in something of Antinomianism; to say that such and such a person is converted is *not* the same as saying that he or she is growing up to be a saint or holy one; and thus the heart of God is made sorrowful. (Isaiah lxiii. 8-10, Eph. iv. 30, Gen. vi. 6.) Why? Because, not being "filled with the Spirit," they remain unconscious or careless of some sorts of sin—here is a cranny filled with vanity, there a corner full of the world, yonder a deep receptable of all kinds of rubbish and impurities. Then, again, there are those who take morbid views of sin; who fight against assurance because they sin; who cannot be happy Christians because they are ever worrying over even forgiven sin. Ah! how they need the fulness of the Spirit, to teach them the full meaning of such passages as 1 John i. 7-9; ii. 1, 2; Jude 25. I. The grave nature of a believer's sin which needs the Blood and the Advocate. II. The thoroughness of the advocacy and the cleansing. III. The keeping power of the Triune Jehovah. Before leaving this topic I would urge upon all Christian women—first, to be filled with the Holy Spirit, and then to come to the help of the Master in this rich and glorious part of the harvest field. It is of the utmost importance, for many obvious reasons, that young female inquirers and converts should be taught Christ's way of full and practical salvation by their own sex. Yet Christian women are found bewailing their want of work, when inquiry-rooms and meetings of young converts are open to them! The sanctified common-sense of Mr. Moodie, that highly honoured evangelist, suggested, and got vigorously carried out, a separate inquiry-room for women during the late wonderful "times of blessing" in Edinburgh.

And now but a few words, in conclusion, about another result of being "filled with the Spirit." The little bucket, in the midst of the measureless ocean, will not only be filled to the brim,—no, it will brim over with every touch of the fresh-filling waves. One moment's unveiling and glorification of Christ in the soul causes a joy so intense that it is no exaggeration to say that all joys of earth pale before it. What, then, when that moment is continued and multiplied, moment by moment, by the power of an indwelling Godhead (John xiv. 17, 21). There will be "excess";—the spices must flow out; —the cup does run over. This brimming fulness takes the form of PRAISE—the best way of confessing Christ for converts old and young. Why? Because it is most like Christ, who praised God in the midst of the Church (Heb. ii. 12). It does not take many words to praise. A young convert rose, at a recent meeting in Aberdeen, and said simply, "I have not much to say, but I am *so* glad that Jesus loves me!" The way and words of outer praise may well be left to the inner Teacher. And this we may be sure of,

* Noticing that the concluding words "unto him" are in italics, I showed the passage to a clergyman at the Conference, who at once turned to his Greek Testament, and saw that this statement was general, the limitation in the *A. V.* not being expressed in the original.

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that what He teaches and gives, even in the way of over-brimming, will ever be *practical*, beautifying and intensifying every word, thought, look, and deed of every day. I close with these beautiful lines:—

Not for the lip of praise alone,
Nor even the praising heart,
I ask, but for a life made up
Of praise in every part.

Praise in the common things of life,
Its goings out and in,
Praise in each duty and each deed,
However small and mean.

Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy love, O Lord,
Poor though I be, and weak.

—*Woman's Work.*

Miscellany.

—T. S. J., in the *Lucknow Witness:*

In 1871 I was prostrated with a very severe illness and was quite an invalid for more than a year, during which time I suffered from a pain in my right side, so that it was difficult to raise my right arm or reach out my right leg. It was decided, in the beginning of 1872, that I would be compelled to leave the country, having been in it nearly ten years.

A sea voyage to, and short stay in, Australia was agreed upon. About a month before the time for starting, I and my wife, each without knowing what the other was doing, were led to pray daily that the Lord would show us His will in the matter, and that if the contemplated voyage was contrary to His will that it might be indicated within the month by the removal of the pain in my side from which I had suffered so long. The pain grew less and less and by the end of the month was all gone, and as a consequence the voyage was abandoned.

Occurrences took place that and the following year which made it very plain to my mind, in addition to the removal of the pain, that it was a positive answer to prayer. I have long hesitated from publishing this, but feel it my duty to do so for the glory of God and the encouragement of praying people. Should it be asked, Has not that pain been felt since? I would have to reply that it has, and that it and other complications led me to ask for leave home for a couple of years, which was granted. Providential indications, however, causes me to postpone going. But notwithstanding this my health has been quite restored; I am led to believe, as fully so as though I had taken the leave home. God hears and answers prayer, and causes *all* things, afflictions and prosperity, to work for good to those who love and trust Him.

TELEGRAPHIC NEWS.

London, November 7th: Mr. Gladstone has published a pamphlet, entitled "A Political Expostulation addressed to English Roman Catholics," in which he challenges them in justice to themselves and the country to demonstrate how obedience to the Papal See can be reconciled with civil allegiance.

Paris, 6th: With reference to the statement lately made that Franee had notified her intention of supporting the views of Austria, Russia, and Germany concerning the conclusion of commercial treaties direct with Roumania, the French Government now disavows having taken any action in the matter.

Washington, 6th: The result of the elections is as fellows:—

For the next Senate—40 Republicans and 33 Democrats have been elected. For the House of Representatives—111 Republicans and 181 Democrats have been elected.

Hongkong, 8th: Private advices report that no war will take place between China and Japan. China has agreed to pay Japan the sum of 500,000 taels, and the Japanese will consequently withdraw their forces from Formosa.

London, 9th: Archbishop Manning has published a letter in reply to the pamphlet issued by Mr. Gladstone addressed to English Roman Catholics. His Grace affirms that the decrees of the Vatican have not affected the civil allegiance of Roman Catholics, which he asserts is as pure, as true, and as loyal as that of any subject of the Empire, but at the same time the civil allegiance of every Christian must be limited by his own conscience.

Madrid, 8th: It is announced from the North, that Republican reinforcements have arrived at Irun and have compelled the Carlists to abandon the siege of that place.

London, 10th: At the usual Civic banquet given by the Lord Mayor at Guildhall last night, Mr. Disraeli in replying for Her Majesty's Ministers, dwelt upon the contentment and solid prosperity at present reigning throughout the country, and the considerable revival that had taken place in trade; and said that the anticipations formed with respect to the Revenue were being fully realized. The Right Honorable gentleman then warmly eulogized the sagacity of the Marquis of Salisbury and Lord Northbrook in grappling with the late famine in Bengal so successfully. The policy of the Government, he said, was to consolidate our Colonial possessions, and to establish abroad an identity of interests with the Mother Country. Referring to foreign politics, he concluded by expressing his opinion that the desire for the mainteuance of peace was general.—The total value of the exports from Great Britain during the month of October amoants to £21,875,000, showing a decrease of £437,500, the imports amount to £27,875,000.

11th: Lords Penzance and Hampton, Majors-General Johnson, Herbert, and Foster, and Messrs. Welby and Bouverie have been gazetted Royal Commissioners for a Court of Enquiry to ascertain the best means of ensuring rapidity of promotion and of making adequate provision for promotion throughout the army, and also to asoertain in what way the relations of officers of British forces to officers of the Indian Staff Corps may be so adjusted as to do justice to each.

Paris, 10th: Republican candidates have been elected for the Departments of Drôme and Nord; a Bonapartist candidate has been returned for Oise.—The Carlists have resumed the bombardment of Irun, which the arrival of Republican forces had caused them temporarily to abandon.

London, 12th: Russia has sent to all the Powers who participated in the Brussels Conference, requesting them to state definitely whether they assent to the various propositions discussed by the Conference.—The Indian Troopship *Jumna* has passed through the Suez Canal outward bound.

Santander, 11th: An official announcement, which has since been contradicted, declares that Don Carlos and his staff have arrived at Hendaye and that Spain has demanded their "internment."—Severe fighting is progressing round Irun between the Carlists and the Republican reinforcements sent to raise the siege.

12th: After protracted and obstinate fighting, the Carlist forces under Don Carlos himself have been defeated by the Republican troops commanded by General Laserna, and have been compelled to abandon the siege of Irun. Don Carlos has retreated to the mountains.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore, 9th.*

For Southampton.—Mrs. Williamson, 2 children, and 1 infant, Col. Prescott, Mrs. Malcolm Bowine, Major and Mrs. Berkeley and 2 infants, Mr. W. E. Guest, Mr. Thos. Hart, Mrs. Neil and infant, Mr. George Thompson, Mr. Jacob Durham, Mr. Jacob Clee, Mr. George Brailsford, Mr. Hooper, Mr. Hungerford, Mr. Thos North, Lieut. W. H. McCausland, Col. A. W. Cameron, Capt. Harrison, and Mr. and Mrs. C. E. Kendall and infant, Captain Kennett, Miss Mary Sim, and Mrs. Williams and three children.

For Brindisi.—Col. Lambert, Capt. Profumo, Mr. J. H. Annandal, and Mr. F. C. Dawkes.

For Aden.—Miss Cole, Miss Schneider, and Dr. Surgeon-Genl. Johnstone.

For Venice,—Mr. and Mrs. W. Havelock, Capt. and Mrs. Wimberley, Mr. Turnbull, Mr. W. MacAdam Smith, Mr. and Mrs. F. Elliott, C. S., Captain Noverre.

For Suez.—Lieut. Col. H. B. Urmiston, Mrs Urmiston and 2 children, Mr. D. B. Coppel, Major Millett, and Mr. Hone.

PASSENGERS ARRIVED.

Per Str. *Teviot* from London, *8th.*

Major Davidson, Mrs Riddell and two children, Mr. Burnett and child, Mrs. Payne and child, Mr. Thompson, Mr. Jackson, Capt. and Mrs. Cologan, Mr. and Mrs. Charles, Mr. Cummins, Mr. Gael, Mr. Milne, Capt. Davidson, Mrs. Pardon, Mrs. Lloyd and child, Mrs. Cullen, Capt. and Mrs Griffith, Mr. and Mrs. Simpson and child, Mr., Mrs. and Miss Hutchison and two children, Miss Bunes, Miss Smith, Miss Phelan, Miss Forbes and English nurse.

Per P. and O. Str. *Ceylon, 11th.*

From Southampton.—Major Rowcroft, Genl. Sir C. Brownlow, Mr. and Mrs. O'Leary and child, Miss Bennet, Mr. H. D. La Touche, Lieut. C. Hope, Lieut. C. James, Sub-Lieut. Stone., Lieut. Watson, Sub-Lieut. Jones, Sub-Lieut. Hamilton, Mr. S. S. Barnes, Sub-Lieut. Rose, Mr. T. Readett, Mr. Testro, Mr, J. Goldsworthy, Mr. Kellsall, Mr. J. M. Reid, Mr. Harrison, Mr. D Mitchell, Mr. Twisdale, Mr. Pearce, Mr. Priest and infant, Mrs. Richardson, child and infant, Mr. C. V. McCarthy Mr. Aitkinson, Mr. D. Wise, Dr. and Mrs. Johnstone, Mr. J. D. Bull.

From Venice.—Mrs. Barton, Miss Moore, Mr. and Mrs. Taylor, Mr. and Mrs. Abbott, Mr. and Mrs. Cornwall, Miss Woodside, Miss Tassau, Mrs. Richey and 2 infants, Mrs Newnham, Surg. Major Moore, Mr. Tinckle, Mr. Eisenlolin, Mr. A. Grant, Dr. and Mrs. Aitkins, Mr. Turner, Mr. Volkhart, Mr. Kuhn, Mr. Miller, Mr. Nicholson, Mr. J. L. Ives, Miss Schwarz, Mr. J. Berry, Mrs. Anley, Mr. Tuchs, Col. A. Browne, Mr. G. Griffiths, Professor Tachinni, Professor Abetti, Professor Dorna, Sig. C. Morso, Sig. A. Cognato.

From Brindisi.—Mr. and Mrs. Henslowe, Mr. Tween, Mr. J. Ogilvie, Mr. L. Woodriffe, Mr. H. Birger, Mr. D. Blyth, Mr. F. L. Pietre, Mr. and Mrs. Macrae, Mr. T. C Allen, Mr. J. Hammick, Mr. Kieser, Mr. Sharpe, Mr. Furnivall, Miss Gage, Mr. and Mrs. Wood, Lieut. Gracy, Mr. and Mrs. Evans, Col. Haines, Mr. J. Jaulin, Col. Laughton, Col. and Mrs. Appleyard, Mr. B. Moore, Mr. T. Wheeler, Capt. Graham, Mr. N H. Fitze, Mr. A. N. Lawder, Dr. J. Anderson, Miss Prichard, Mr. and Mrs. Champion, Mr. and Mrs. Grant, Mr. T. C. Carr, Mr. A. Bree, Col. Horace Browne, Mr. E. Harris.

From Suez.—Mr. B Brenning.
From Aden.—Mr C. Howard.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay*, 12th.

From Southampton.—Miss White, Mrs Nairne, Hon'ble Mrs. Markby, Mrs. F. M Newberry, infant and ayah, Mrs. J. S Howard and servant, Mrs. Walton, Mrs. Forbes, infant and ayah, Mr. and Mrs. A. R. Tawney, Mrs. L. Montgomery, Miss Young, Miss Montgomery, Mrs. Churcher, Mrs Channing and infant, Mrs C. Campbell, child and European female servant, Mr. Rogers and son, Mr. H. Fraser, Mr. R. Carstairs, Mr. J. R. Drummond, Mr. Casevy, Mr. Jeffreys, Captain Trevor, Mrs. Macdonald and two daughters, Mr and Mrs. Melville, infant, ayah, and native male servant, Mrs. J. Henry and ayah, Mrs. Daniell and servant, Mrs. E. W Saunders, Mrs. J. E. Howard, infant, child, and European servant, Mrs. Tawney, Miss Swanston, Mrs N. Powlet, Mr. R. M. Dane, Miss A. Saunders, Mr. Lister, Mr. Dennys, Mr. and Mrs. Sealthorpe, Mrs. Vanrenen, Mr. J. R. Thomas, Surgeon-Major Gibbons, Mrs. Paffard, Miss Stockwell, Captain Cotton, Mrs. Arandel and child, Miss E. J. Smith, Mr. Wall's servant, Miss F. Walker, Mr. Crawford, Mr. C. Dobbs, Mr. G. Noble, Mr. C. A. Fraser, Dr. Waghorn, Captain Bolton, Mrs. Harris and ayah, Mrs. H. E Ryves, Revd J. and Mrs. Reuther, Mr. G. Robinson, Mr. J. Draper, Mr. J. Clefford, Mr. N. J. Warne, Miss F. Stevens, Mr. C. White, Mrs. Harcourt and European female servant, Mr. Sheen, Colonel Orchard, Mr. Stokoe's ayah, Mr. Pundit.

From Venice.—Mr. and Miss Jenkins and servant, Colonel and Mrs. Leggatt, Mr. and Mrs. Birch and European female servant, Dr. C. Planch, Miss Planch, Mrs S. A. Turner, Mrs. Mennie, Miss Mennie, Mr. J. H. Gillman, Mr. C. A. Turner, Mr. Booth, Mr de Claremont, Mr. and Mrs. Greenhill and European female servant, Mr. and Mrs. Macpherson, two Misses Young, Mr. W. D. Laing, Mr. J. Karpeles, Mr. T. C. Lethbridge, Miss Swaine, Mr. Hobart, Mr. and Mrs. R. Wall.

From Brindisi.—Mr. F. Oldfield, Mr. Leitnitz, Mr. and Mrs. W. Waterfield, Sir W. and Lady Muir, Miss Payne, Miss Carmichael, Dr. B. Simpson, Mr. W. Daniell, Lady A. Daniell, Mr. A. H. Reid, Captain Butler, Major Pemberton, Mr. C. Croudace, Lieut Col. Gordon, Mr. A J. Parker, Mr. S. D. Hardinge, Mr. G. Steinthal.

From Ancona.—Mrs. and Miss Thornhill.

Domestic Occurrences.

BIRTH.

BAPTY—November 5th, at Falkland Road, the wife of Mr. James Bapty, of a daughter.

MARRIAGE.

JOHANNES.—SARKIS—September 15th, at Julfa, Ispahan, by the Right Rev. the Archbishop and Prelate, assisted by the Rev Ter Minas, C. M. Johannes, C. M. S, Sharanpur, Nasik, to Mary Jane, the only daughter of Mirza Sarkis, Esq., of Batavia.

DEATHS.

MARTIN—October 29th, at Ashapura, the Rev. Gavin Martin, M.A., Missionary of the U. P. Church of Scotland, Nusseerabad, Rajpootana.

DOWMAN—November 1st, at Paunchgunny, Mr. Joseph Dowman, Pensioned Conductor Commissariat Department, aged 68 years.

MACLEAN—November 8th, at Brighton, aged 72, Mary, widow of Alexander Maclean, Esq., of Liberton, Edinburgh, and Orange Hill, Clarendon, Jamaica.

SCOTT—November 4th, at Kurrachee, Hugh Hungerford, infant son of M. H. Scott, C. S.

MACCARTHY—November 1st, at Secunderabad, Eleanor Agnes, the beloved wife of Captain E. D. J. MacCarthy, Officiating Commandant H. M.'s Regular Troops (late Captain H. M. 96th Regiment.)

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